

# Tawheed Class #35

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## CLASS THIRTY FIVE

We continue with our Al-Usool Ath-Thalaathah class. As you know, this is the thirty fifth class Wa Lillahil-Hamd.

### INAABAH

We were talking about several of the Ibaadaat that the author mentions as examples and the Ibaadah of today is Inaabah.

He says:

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى : وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴿الزمر: ٥٤﴾

### WHAT IS INAABAH?

Inaabah is continuously turning to Allah subhaanahu wa ta'aala in obedience and repentance and avoiding disobedience of Allah. Previously we took Khawf and Rajaa' and then we took Raghbah and Rahbah. Among the many facts that we mentioned and we stated is basically that Raghbah and Rahbah are higher and more special statuses of Rajaa' and Khawf. Raghbah and Rahbah are higher or special statuses of Rajaa' and Khawf. Likewise, among the many things that we mentioned about Khashyah is that it is a higher or a more special form of Khawf. Khashyah is a higher status of Khawf. Here Inaabah means to repent, but not just repent. It is a higher status of repenting.

In order for you to understand Inaabah which is the higher status of repenting, you need to understand Tawbah. Number one – Tawbah is leaving the sin or doing what you are supposed to do and saying Astaghfirullah. Leave what you are supposed to leave or do what you are supposed to do and say Astaghfirullah. That is the present. Number two is you regret the past. Number three is you plan on never doing it again and that is for the future. So repentance is past, present and future.

The fourth condition is if it pertains to the rights of someone else, you have to return it. If it is money, you have to return it. If it is slander or backbiting, you must apologise. The apology may cause a bigger Fitnah. For example, someone gossiped or mentioned someone in bad behind his back and most people cannot accept an apology. In fact, it may cause worse circumstances between the two. In situations like that, one can mention them in their absence in good in a very similar setting to where they mentioned them in bad, just like they mentioned them in bad. One can make Du'aa for them due to their transgression and if that

transgression is in money, you can present the money directly and apologise. If it is going to cause a bigger problem, you can present it as a gift or put it in a mailbox. If you do not know where that person is, then give it as a charity in their name. Those are the four conditions of Tawbah, but that is not our topic. That is the definition of Tawbah and we need to know what Inaabah is.

The linguistic term of Inaabah contains the meaning of hastening, turning to and going forth. It contains all that in its linguistic meaning. In Arabic, returning to someone time and time again is called:

## يَنْتَابِه

If you go and visit them again and again or turn to them again and again.

The Arabs used to say about a woman:

## إِنَابَةُ الْمَرْأَةِ

When a woman turned to her husband after she was disobedient to him. When she continuously turned to her husband in obedience after disobedience, they used to mention that word about the woman back in the pure Arabic language days.

Therefore, among the meanings of Inaabah would be the four conditions of Tawbah we mentioned plus a fifth pillar or condition, and that is turning to Allah in worship by continuously and constantly renewing that repentance. That is the additional condition. Therefore Inaabah is repenting, but not only that. It is doing it repeatedly, over and over with love, fear and hope. It is repenting with the extra condition of doing it again and again. So if you repent and you continuously repent, that means you did Inaabah.

Now if you do Inaabah constantly, what does that entail? That means you are steadfast. You are on Istiqaamah (إِسْتِقَامَةٌ), so Inaabah entails Istiqaamah. Inaabah entails Istiqaamah

because you continuously repent. Some people repent but then go back to the sin or go to a worse sin and some just remain idle after that repentance. Inaabah means that you are continuously repenting and turning to Allah. That is the additional meaning in it. That means you are on Istiqaamah and that is what is meant in the verse:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

﴿الْأَحْقَافُ: ١٣﴾

Verily, those who say: “Our Lord is (only) Allah,” and thereafter Istaqaamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. (Surat al-Ahqaaf: 13)

That is also the meaning of the verse that gave the Messenger sallallahu ‘alayhi wa sallam white hair:

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿هود: ١١٢﴾

So stand (ask Allah to make) you (Muhammad sallallahu ‘alayhi wa sallam) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah’s legal limits). Verily, He is All-Seer of what you do. (Surat Hud: 112)

So when you continuously do Inaabah, it entails that you are firm and straight. That means you are on Istiqaamah.

In summary, what we are trying to get at is that Inaabah means the four conditions of repenting, but it is not only that. On top of that, you have to continuously repent and turn to Allah in good deeds. And then if you do that, that entails that you are firm, steadfast and straight on the path. That is Istiqaamah.

Inaabah also requires other heart actions. For example, it requires hope, love and fear. Ibn al-Qayyim declared that the heart actions of worship are intertwined. They require and need each other. Why? Because for Inaabah for example, you cannot just have Inaabah alone. You have to have love, fear and hope, so the heart actions are intertwined in that they need each other. There is no Inaabah without love, fear and hope. Love, fear and hope are essential to Inaabah. You must have them to have the Ibaadah of Inaabah established.

Look at one of the verses that mention Inaabah:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنْبِئُوا إِلَى

رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

﴿الزمر﴾

Say: "O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped." (Surat az-Zumar: 53-54)

The verse starts off with love. O My servants – that is a call of love. It is to establish love in order for you to love Him. The call Yaa 'Ibaadi establishes the love part. Number two – the verse says:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Despair not of the Mercy of Allah. That is hope.

Number three – the verse says:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.

That is the fear part.

You have those three in those verses talking about Inaabah, so Inaabah requires love, fear and hope. And like Ibn al-Qayyim Rahimahullah says, Ibaadaat of the heart are intertwined.

Inaabah is such an important Ibaadah that it is part of establishing your Deen.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿الروم: ٣٠﴾

So set you (O Muhammad sallallahu ‘alayhi wa sallam) your face towards the religion of pure Islamic Monotheism Haneefa (worship none but Allah Alone) Allah’s Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. (Surat ar-Room: 30)

How do you set your face towards the Haneefiyyah? Look at the next verse:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ الرُّومُ: ٣١

(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salat (Iqaamat as-Salat) and be not of Al-Mushrikoon (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc). (Surat ar-Room: 31)

So Inaabah is essential in establishing your Deen on the Haneefiyyah. Of course in English they translate Inaabah as repentance, but like we said Inaabah is a higher level of that.

To know how important Inaabah is – Ibn al-Qayyim Rahimahullah considered it half the Deen. Ibn al-Qayyim Rahimahullah said Tawakkul is half the Deen and the other half is Inaabah. Why? Because religion is Isti’aanah (seeking help and aid from Allah) and Ibaadah (worship). Tawakkul is the Isti’aanah part of it and Inaabah is the Ibaadah part of it, so he considered it half the Deen.

## THE RELATIONSHIP BETWEEN INAABAH AND KHASHYAH

You cannot have Khashyah without Inaabah. In reality, Inaabah is a fruit of Khashyah and it is a sign and an indicator of it.

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ  
وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ق

(It will be said): “This is what you were promised, - (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone, i.e. follow Allah’s Religion, Islamic Monotheism). Who feared the Most Beneficent (Allah) in the Ghayb (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism).” (Surat Qaaf: 32-33)

This is what you are promised for those who do Inaabah. Who are they who do Inaabah?  
The next verse tells us who does it.

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ

Who feared the Most Beneficent (Allah) in the Ghayb (unseen): (i.e. in this worldly life before seeing and meeting Him).

Therefore in reality, Inaabah is a fruit of Khashyah and it is an indicator of one having Khashyah. Khashyah is levels and so is Inaabah. The more one grows in the levels of Inaabah, the more his Khashyah grows. His fear of Allah will be more.

## WHAT IS THE BIGGEST SIGN THAT ONE HAS INAABAH IN THEIR HEART?

Listen to this verse. The answer is in the verse.

...قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿الرعد: ٢٧﴾

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance." (Surat ar-Ra'd: 27)

Allah sends astray whom He wills and He guides those who turn to Him in Inaabah. Allah said that He guides those who have Inaabah, but who are those He guides to Inaabah? The answer is in the next verse.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

﴿الرعد: ٢٨﴾

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. (Surat ar-Ra'd: 28)

The verse says Allah guides those who have Inaabah. Who are they? What is their sign Yaa Allah? It is in the following verse. It is those whose hearts find rest and satisfaction in the remembrance of Allah. That is the biggest sign of Inaabah.



## THE LEVELS OF INAABAH

There are three main levels of Inaabah and they are all in the Qur'an.

### THE FIRST LEVEL: THE INAABAH FROM SHIRK TO TAWHEED

This is the one that takes one from Shirk and Kufr to Islam. It is mentioned in the verse:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۚ  
فَبَشِّرْ عِبَادِ ﴿الزمر: ١٧﴾

Those who avoid At-Taaghoot (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves. (Surat az-Zumar: 17)

Those who avoid the Taaghoot by not worshipping them and turn to Allah in Inaabah – for them are glad tidings, so announce to them the good news. One must have this level of Inaabah otherwise he is not a Muslim. This is the level that brings one to Islam. This is the level that transforms one from Kufr to Islam.

### THE SECOND LEVEL: THE INAABAH OF AL-MUTTAQEEEN

This is the Inaabah from sin to obedience. One committed a sin, he repented to Allah, he went back to obedience and he continuously repents to Allah. That is good. If one does not do this, he is considered a transgressor (a sinner). He is a Muslim and not a Kaafir, but he is a Muslim sinner and we fear the punishment of Allah over him.

This Inaabah is mentioned in the verses I mentioned earlier:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ  
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ  
رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصِرُونَ ﴿٥٤﴾  
﴿الزمر﴾

Say: "O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped." (Surat az-Zumar: 53-54)

### THE THIRD LEVEL: THE INAABAH OF AL-MUHSINEEN

The third level of Inaabah is the Inaabah of al-Muhsineen, which we want to seek to strive for. It is the highest level and peak of Inaabah. This Inaabah means to constantly turn to Allah in repentance and good deeds. Always finding and seeking an Ibaadah to turn to Allah in and constantly doing it. The people of this Inaabah are the ones who worship Allah as if they see Him. This Inaabah at this level is what Allah described the Messengers with.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ هود: ٧٥

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

Shu'ayb:

...وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ هود: ٨٨

And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

Muhammad sallallahu 'alayhi wa sallam:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۖ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ الشورى: ١٠

And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad sallallahu 'alayhi wa sallam to these polytheists): Such is Allah, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance. (Surat ash-Shoora: 10)

This is what the Prophet sallallahu 'alayhi wa sallam mentioned in his Du'aa in Sahih al-Bukhari and Muslim.

اللَّهُمَّ لَكَ أَسَلَمْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَإِلَيْكَ أُنَبْتُ

So this is what Allah described His Messengers with and this is the highest point – the Inaabah of al-Muhsineen. May Allah grant us this level.

You have to understand that the more one has Inaabah, the more the Shaytaan puts effort into them and the more the Shaytaan plots. You would think otherwise, but the Shaytaan plots more against these people of the highest level of Inaabah. Ibn Taymiyyah specifically mentioned this. He said the Shaytaan plots against the people of Inaabah more than anyone else, he plots against those who pray more than the ones who do not, and he plots against the people of knowledge more than he does the laymen. That is a reason why sometimes students of knowledge and worshippers get Wiswaas (وسواس) and they get doubts. They get more doubts than what others who do not follow the guidance get. The ones who follow the right path get more Wiswaas (whispers from the Shaytaan) than them.

Imaam Ahmad in Az-Zuhd (الزهد), Abu Na'eem in Al-Hulyah (الحلية) and Ibn al-Qayyim in Al-Waabil As-Sayyib (الوابل الصيب) narrated this story, and Ibn Taymiyyah mentioned it throughout the Fataawa. They narrated a story that someone went to Ibn Abbaas and he said the Jews are teasing us. They say we have Khushoo' in our Salah and we feel no Wiswaas. We have no doubts in our Salah, yet you believers have Wiswaas. Ibn Abbaas said what does the Shaytaan want with a desolate house? What does the Shaytaan want with a doomed and abandoned house? So Ibn Taymiyyah warned that among the most to get plotted against by the Shaytaan are those who achieve the level of Inaabah. You have to keep that in mind in this Ibaadah.

It is normal for the Shaytaan to attack with doubts. The Sahaabah complained of this issue. What is wrong is for one not to resist it. The Shaytaan starts with small matters and if one does not overcome these small matters of doubts and resist them, they get worse and worse. Uthmaan Ibn Abu al-'Aas went to the Messenger sallallahu 'alayhi wa sallam and he said O Messenger of Allah, the Shaytaan intervenes between me and my prayer and my recitation of the Qur'an and confounds me. The Messenger sallallahu 'alayhi wa sallam said that is the Shaytaan who is known as al-Khanzab (الخنزب) and that is his duty. When you perceive its affect, seek refuge with Allah from it and spit three times to your left. Uthmaan said I did that and Allah dispelled that problem from me. So if the Sahaabah complained of the Wiswaas of the Shaytaan, of course everyone after them is going to face something like that.

## مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿النَّاسِ: ٤﴾

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah).” (Surat an-Naas: 4)

When Ibn Abbaas mentioned:

### الْوَسْوَاسِ الْخَنَّاسِ

He said:

الشَّيْطَانُ جَائِمٌ عَلَى قَلْبِ ابْنِ آدَمَ ، فَإِذَا سَهَا وَغَفَلَ وَسَّوَسَ ، فَإِذَا ذَكَرَ  
اللَّهُ خَنَسَ

The Shaytaan squats on the hearts of the sons of Aadam. When one is mindless of the remembrance of Allah, the Shaytaan does Wiswaas (whispering). If he remembers Allah, the Shaytaan withdraws from the whispering.

That is why it is called:

### الْوَسْوَاسِ الْخَنَّاسِ

Those of Inaabah must be in constant remembrance of Allah at all times because the Shaytaan is after them. Some get mild doubts, some get average doubts and some get extreme doubts. Some get them in the matters of worship and some get them in the matters of belief.

A man went to the Faqeeh Ibn ‘Aqeel and he said Imaam, I take a dive in a pool tens of times and every time I come out of the pool, I doubt whether I am on Wudhu or not. Ibn ‘Aqeel said go home, you do not have to make Salah. He was trying to make a point right here. He said what are you talking about Shaykh? He said a man who dives that many times in the pool and he keeps going back and forth doubting whether he made Wudhu or not – that is a mentally ill man.

### رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ

The pen has been lifted from three and one of them is a mentally insane person.

What he meant is you need to stop that doubt otherwise you are on the path of becoming insane. I elaborated on this point in Inaabah longer than I should because it is a matter Ibn Taymiyyah warned of in particular to those of the level of Inaabah. And also secondly, it is among the topics I get a lot of questions on. Many people are suffering from this and the longer you let it go without curing it, it gets worse and worse. It gets to the point of someone becoming insane, disliking the Ibaadah or even wal-'Iyaathu Billah disliking Islam.

You have to continue in remembrance of Allah and you do Isti'aadhah (إِسْتِعَاذَة) like in the Hadith of Uthmaan Ibn Abu al-'Aas. When Wiswaas comes then try to think of different matters, whether it may be Deen matters which is preferable or beneficial Dunya matters to get your mind off that Wiswaas. In addition to that, among the cures for it is to say:

آمَنْتُ بِاللَّهِ

When you get your mind off of it, you say Aamantu Billah. In Sahih Muslim, Abu Hurayrah narrated that the Messenger sallallahu 'alayhi wa sallam said a person will continue to question until he says Allah created all things, but who created Allah subhaanahu wa ta'aala? And whoever is confronted with such a situation should affirm his faith and say Aamantu Billah.

لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ ، حَتَّى يُقَالَ هَذَا : خَلَقَ اللَّهُ الْخَلْقَ ، فَمَنْ خَلَقَ  
اللَّهُ ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا ، فَلْيَقُلْ : آمَنْتُ بِاللَّهِ

Commenting on this Hadith, an-Nawawi said it means when Wiswaas comes to you, turn to Allah immediately and occupy your mind in other matters because that is the Shaytaan coming at you.

Remembrance of Allah is the best cure. Have the Qur'an and the Adhkaar on the tip of your tongue and when you are not reading Qur'an and Adhkaar, everyone has a phone where they could always listen to Qur'an. It is a cure for that, it is reward and a purification for the heart. You cannot listen to the instruments of the Shaytaan and then come complain and say I have Waswasah in my Salah. Of course you are going to have it because you were listening to the instruments of the Shaytaan, so how do you expect to be cured of the Waswasah of the Shaytaan?

For those struggling with this – remember the Sahaabah faced this issue and remember the reward for resisting it. You get reward for resisting it and fighting it. Abu Hurayrah said a

group of Sahaabah told the Prophet sallallahu ‘alayhi wa sallam we perceive in our minds that which we consider too grave to even express and tell you, meaning we cannot even tell you what goes through our minds O Messenger of Allah.

إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ ، قَالَ : وَقَدْ وَجَدْتُمُوهُ ؟  
قَالُوا : نَعَمْ ، قَالَ : ذَاكَ صَرِيحُ الْإِيمَانِ

The Prophet sallallahu ‘alayhi wa sallam said do you really perceive it? They said yes. He said that is the faith manifest. That is true Imaan. He did not mean that the Waswasah is Imaan. He meant the fact that they hated it, resisted it and considered it so bad that they did not even want to mention it. Once they hated it and resisted it, then that is the true Imaan surfacing. That is manifest Imaan.

That is what Ibn Taymiyyah warned of when you get to the level of Inaabah. And like we said when you get to the level of Inaabah, the Shaytaan tends to come at you more. You have to shield yourself from the Waswasah of the Shaytaan.

## HOW DO WE KNOW INAABAH IS DIFFERENT TO TAWBAH?

Allah said about Dawood ‘alayhis-salaam:

...فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿ص: ٢٤﴾

And he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance. (Surat Saad: 24)

He said he sought forgiveness and then he fell down, prostrated and turned to Allah in Inaabah.

The first term Allah described Dawood ‘alayhis-salaam with is:

اسْتَغْفَرَ رَبَّهُ

Then right after that, it is Inaabah. In the English translation, they consider both as repent and that is why it may be confusing. If they meant the same thing, it would be redundant or unnecessary to repeat it in the same verse in that context. The Qur’an is the perfected word of Allah subhaanahu wa ta’aala in every aspect one may think of and imagine. It is the word

of Allah. He said he did Istighfaar which is Tawbah, and then he did Inaabah which is a higher level. He mentioned both of them because they have two different meanings.

## THE TWO TYPES OF INAABAH

### AL-INAABAH AR-RUBUBIYYAH

There are two kinds of Inaabah that Ibn al-Qayyim mentioned in Madaarij As-Saalikeen. The first category or type is al-Inaabah ar-Rububiyah (الإنابة الربوبية). This Inaabah is the Inaabah of all creation – Muslim, Kaafir, wicked and righteous. Does everyone not turn to Allah by force? Everyone turns to Allah, even atheists. Whether they acknowledge it or not, knowing or unknowingly, everyone turns to Allah in every moment. They turn to Allah for their heartbeat, for their provision and for their sustenance.

Another way they turn to Allah is in the verse:

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿الرُّومُ: ٣٣﴾

And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! A party of them associate partners in worship with their Lord. (Surat ar-Room: 33)

Allah says they turn to Allah. When something difficult or distressing happens, they turn to Allah. He says Inaabah – Muneebeena (مُنِيبِينَ). They turn to Allah with Inaabah. Who? The Mushrikeen turn in Inaabah.

How do we know that they are Mushrikeen? Because Allah said in the following sentence:

ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

But when He gives them a taste of His Mercy, behold! A party of them associate partners in worship with their Lord.

They associate partners to Allah subhaanahu wa ta'aala. He said they did Inaabah but yet they are Mushrikeen, so there is Inaabah of Rububiyah and this is for all. Everyone turns to Allah in one way or another and even the Mushrikeen were described as doing Inaabah. This

Inaabah is not the special one. It is for everyone, like the people who when they get in desperate situations, they turn and say O Lord or O God. That is the general type of Inaabah.

## **AL-INAABAH AL-ILAAHIYYAH**

The second type is al-Inaabah al-Ilahiyyah (الإنابة الإلهية). This is the special Inaabah of the Awliyaa' of Allah. It is special for those who love Allah and those Allah loves. This is different to the first one. This is the Inaabah of worship, love, hope and fear of Allah. This Inaabah contains love of Allah. This Inaabah contains submission to Allah. This Inaabah contains turning to Allah fully. This Inaabah contains turning away from other than Allah.

This Inaabah is the one that one does willingly and by choice when he hastens to repent to please Allah. He continuously turns to Allah at all times willingly and by choice. This Inaabah is the one we seek to achieve and it is the return of the heart from other than Allah to Allah alone. The heart cannot turn to Allah and others. It only turns one way, so you turn to Allah and you give the back of the heart to everything else.

## **WHEN IS INAABAH SHIRK?**

When one repents to a grave or to a living human in that which he should only direct to Allah subhaanahu wa ta'aala, that is not Shirk in Inaabah, but that is Shirk in Tawbah because he repented. If he goes time and time again, then that elevates it from Shirk in Tawbah to Shirk in Inaabah. A student of 'Ilm should know these technical differences.

## **WHAT IS THE DIFFERENCE BETWEEN INAABAH AND RAGHBAH?**

We said that part of the meaning of Raghbah is to continuously return to Allah. We said Inaabah is continuously returning to Allah in repentance, so both Inaabah and Raghbah share the common denominator of continuously and constantly returning to Allah. What is the difference? There is a slight and delicate difference. Raghbah is continuously turning to Allah in liked, good or positive matters, whereas Inaabah is usually continuously turning to Allah in hardships, difficulties, bad situations or from sins for example.

## **THE PROOF OF THE AUTHOR ON INAABAH**

The verse the author used as proof is:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ... ﴿الزمر: ٥٤﴾



And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam). (Surat az-Zumar: 54)

Turn to your Lord in Inaabah and submit to Him. There is an order to do Inaabah in this verse. The order is:

أَنِيبُوا

That makes it an Ibaadah and once it is an Ibaadah, it can only be directed to Allah subhaanahu wa ta'aala. Allah ordered it – that makes it a Waajib and that makes it an Ibaadah. It means that He is pleased with it and that is the definition of Ibaadah. Therefore, it must be directed to Allah as we took in every single proof for each of the Ibaadaat. Once it is an Ibaadah, it must be directed to Allah.

We mentioned before that there are two avenues to prove that matters are Ibaadah. There is general proof indicating that Ibaadah must be directed to Allah. There are plenty of verses in the Qur'an that Ibaadah in general should be directed to Allah and giving any portion of it to other than Allah is Shirk. Then there is specific proof as in this verse. It is a verse or a Hadith that specifically mentions the Ibaadah and that it must be directed to Allah. So once it is an Ibaadah, it must be directed to Allah. We spoke on this before and here in this verse, it is the second avenue of proof.

## SUBMISSION TO ALLAH IS TWO TYPES

أَسْلِمُوا

Aslimoo is submit.

Submission to the laws of Allah is two types. The first type is Kawnee submission, which is the submission by force. The first type of submission to Allah is Kawnee. This submission is the submission of all creation in that which they have no choice in. No one can depart from this type of submission and no one can be independent of this submission. This is the general submission that encompasses everyone and everything Allah created in the heavens and the earth – believers, non-believers, righteous and wicked. This submission includes everyone and everything.

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾ مريم:

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. (Surat Maryam: 93)

This verse means the Kawnee submission.

Another verse of submission in the Qur'an:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا  
وَإِلَيْهِ يُرْجَعُونَ ﴿آل عمران: ٨٣﴾

Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Surat Aali 'Imraan: 83)

Everyone in the heavens and the earth submits to Him, willingly and unwillingly. This is the Kawnee submission (forced submission) which everyone is included in.

The second one is the Shar'ee submission to Allah. It is a submission of obedience and wilful following to the laws, regulations and prescriptions of Islam. This second one is the one by choice. There is no choice in the first one – it encompasses everyone and everyone must submit to Allah by force. The second type is an honorary one. It is by choice and it is not everyone. It is only the special ones who do this one. How is it by choice? Whoever obeys Allah, whoever obeys the Messenger sallallahu 'alayhi wa sallam, follows the Qur'an and the guidance of the Sunnah, they did that by choice. They can make Salah and they can neglect it in this world. This is the Shar'ee submission.

There are many proofs for this and among the proofs is what the author used:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam).

وَأَسْلِمُوا لَهُ

And submit to Him, (in Islam).

This is the Shar'ee submission. It means the Shar'ee submission to Allah and the honorary one, meaning follow what Allah has ordered you.

There are many proofs for Inaabah and another proof is:

...عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ هود: ٨٨

“In Him I trust and unto Him I repent.” (Surat Hud: 88)

In Him I trust and unto Him I do Inaabah, which like I said is translated as repent.

I remember we talked about Inaabah in the [Ramadhaan classes](#). If I recall correctly, we mentioned more of the spiritual aspects of it. [[Transcript Link](#)] Of course in this class we mentioned that which pertains to the rules, regulations and Tawheed part of it.